

The AMERICAN FRIEND

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Who's Who Among Sinners

Editorial

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October 20 - 26, 1955



Cradle Before Creed

By Joseph Platt

"Cradle Before Creed" first appeared in the Kirkridge Contour, the little devotional monthly sheet issued from Kirkridge, a retreat center at Bangor, Pennsylvania. Joseph Platt is a Friend and director of Kirkridge, which is described as "a Christian group under a discipline, a retreat-and-study center in the Pennsylvania Appalachians, and a movement for power within the Church."

Whereas most religions say, "Here is our idea of total reality," Christians say "Look, here is what took place." The philosopher has an analysis, while the believer has an event! Our Lord met abstract questions not with a theory but a story.

For example, when a man asked for a definition of neighborliness, Jesus related an instance and asked, What do you think? When they enquired about tax money he called for a coin and let it do the answering. When his disciples jostled forward to ask which was greatest, he took a child and said, Look, here is greatness.

Most indelibly, when they wondered about their relation to himself, he took bread and cup and gave them not a pledge or profession but an action, to convey the meaning of that bond. Fact in act is his way of announcing truth.

So it is that the Church has lived not by a philosophy but by an account of what happened. Its creeds say, not, Here is a tenable hypothesis, but, This took place: what do you make of it? Its converts say, not, Listen to this definition of God, but, This I know, that whereas I was blind, now I see!

It is likewise the Christian who has experienced rather than merely learning, who usually tells others what God has done rather than what He is or might be. And enquirers wistfully or cautiously seeking God are most often looking not for explanations but for some act affecting their own lives.

Most typical of all, the Incarnation abides in our history and culture first as a story and then as a doctrine. Only after we have learned of Bethlehem and its angels and visions and wise men do we stand back to give our interpretation that "In the beginning was the Word. . . ." It is not the need for such a fact which moves us, as in saying "Yes, Virginia, Santa Claus does exist (because the fantasy is useful)." Rather we look at what has taken place, and marvel, "Who would have thought of such things? But they did happen."

So part of our faith is in the past. We point back to the coming and life of Jesus, history as solid as any historical accounts of that day. We see further that mankind then somehow turned a great and important corner, the human spirit was somehow freed, and a new life in God begun.

Telling of this same story is our only real answer to questions about Christianity today. This generation peers intently upward through drifting radioactive clouds and asks, Could there be angels? Or it looks out to interstellar space with the query, Could there be purpose in a Star? Our one reply is history—and history within ourselves, who have known a world dark without a redeeming Child in

the midst, have heard ourselves a multitude of the heavenly host joining us in our exultation before Him.

Are we embarrassed with picturesque history, and eager to get on to a theological statement of what it all means? All we really have is a story of what God began, to do on a day in Bethlehem, and of what this Incarnation has begun to do in me as I too stand and watch and worship, asking in wondering joy, How can these things be? But they are!

The Fight Against U.M.T.

Friends are urged by their local peace committees, by the Friends Committee on National Legislation and the Board on Peace and Social Concerns to speak their minds on the current proposals for conscription. (See February 10 issue of this journal.) In Washington, the F.C.N.L. staff, plus Milton Hadley of Freeport, Maine and William Fuson of Richmond, Indiana, on leave from Earlham College for a semester, has been working in every way possible to inform Friends on the issue and to get anti-conscription views before Congress.

As we go to press, the need is for letters, telegrams and visitors to go to representatives opposing the Brooks Amendment, (HR 2967), which activates a U.M.T. and certain Reserve programs. The extension of Selective Service has been approved; Friends should now work against the principle of universal military training.

Hearings for the opposition have been set for March 1. William Fuson states that it would be especially effective for Meetings to send a Friend or two to Washington now to visit Congressmen.

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Who's Who Among the Sinners?

We tend to be very elementary in our definition of sinner. We know the ten commandments and assume that the violation of them, in ordinary coarse behavior, is sinful. What about behavior that is not "official"—sinning that is so subtly done that it is not generally accepted as sin? What about sinning for which, under certain conditions, men may even give awards and honors. Some sinners are notorious while others are famous!

In practice, stealing, for instance, is not always considered a sin. It is generally believed that what one can get from his neighbor is justified so long as it is legal. If indeed one stays within the law, regardless of whether wealth or reputation at the expense of others, he may be high on the list of social respectability. Let this not, however, be applied only to wealthy or famous people—in small ways ordinary sinners are caught in it. St. Paul presents the problem of identification of sinners in his letter to the Romans, "While you preach against stealing, do you steal?"

Jesus drove the problem beyond outward behavior to its source—sin can be in imagination as well as in action. He did not labor with the complex web of social relations by which sin is practiced but he did get to its roots and left men pondering whether their minds were free though their outward behavior seemed to conform. He doubtless saw that even the best in heart were sometimes unconscious or conscious victims of wrong social patterns of life.

The point is that we should see the inward spiritual nature of the disease and its cure and that we should not be dogmatic on the nature of sin as a simple violation of law or glib in the identification and categorization of the sinners. Our long-view and deep-answer is in Him who came to destroy sin in all of its forms.

Where Evil Is Indivisible

Our attack on evil is sometimes as naive as our concept of sinners. We tend simply to look upon the behavior of a group with a group, or of a nation with a nation, as we do on one man in relation to his neighbor.

But the problem of evil as among groups is not the same nature and therefore does not yield to the same treatment as does that of an individual to one or more individuals.

This is partly due to the fact that evil is basically personal reality, for the individual must answer for himself and no other, and must be saved or lost on his own account. Yet the moment he joins a group he enters their pattern of life and he cannot live apart from it by another system or pattern that does not actually exist. He is always partly victim and partly a

beneficiary of the group pattern or system by which he lives. To correct the evil of the group is to do more than to ask each individual to live as though the group did not exist. The way of group life itself must be corrected as well as the individual. This wider correction cannot be made simply by changing the individuals involved, one by one.

Yet when we tackle the problem of group righteousness, such as international peace, we easily say with one breath that the world is one, that the behavior of one nation is bound up with that of another, then with the second breath we ask one nation to behave as if evil were purely an affair of one only—something spawned and controllable by one nation in isolation from all others. To ask a nation to be righteous unilaterally is not like asking the individual to be righteous when his neighborhood is not—the latter is relatively possible, the former is not.

Certainly a nation may be rightly exhorted by its citizens to take the better of the available courses open to it. Furthermore its citizens may ask it to take the way of absolute benevolence. Can the economy of one nation in an intertwined world stand the consequences of that course? Its citizens may ask it to take the way of unilateral disarmament, a completely pacifist position. Are the people in it prepared to pay the price involved and to have the spiritual techniques to conquer its conquerors? Many individuals may be ready to do it or at least willing to try, but that is not an available way to peace for one nation alone, although the world needs an increasing number of persons who themselves are able to do it.

No, just as this world under God's creation is one in its ultimate destiny, just as it is indivisible in its welfare, so it is in its evil. *We must tackle the whole problem as if it is a world problem*, while we try to enhance the righteousness of a single member nation. Our own nation is the one through which we can immediately work, but let us not assume that because we are in it with our own idealism that we have changed the broad-deep fact of the indivisibility of our problem, and let us not become ridiculous in our demands upon one area of the one world as if it belonged to God in a way different from the rest of the world.

Until bodies of men, called nations, federate for the interest of all, as if it were true that under God there can be but one world, we cannot easily avoid the clashes of self-asserting units, units which know not the true nature of their problems and answers.

Hope—Incentive or Opiate?

The Christian hope is not an invitation to idleness—to waiting for some final act of God whereby we are relieved of responsibility. It is not a mere

promise of reward for being good. It is not simply a goal to be found in heaven at last. The Epistle of I Peter calls it a *living* hope into which "we have been born anew."

It rests upon the Christ whom death could not hold and thereby becomes an incentive, a stimulant

to life and service. It gives the assurance that, as Christ lives so does his kingdom—that they who do his will shall not live in vain. God is not to be defeated, nor are they who serve him. What assurance, what incentive there is in this living hope!

E. T. E.

An Honest Cry is Answered

God's Uses of Doubt

By Thomas A. Kimber

A number of years ago my brother and I had the unique experience of climbing the cone of the active volcano of Mt. Vesuvius in a snowstorm. After pushing for some distance through the soft shiftily lava deposit, handkerchiefs bound around our faces to help protect us from the gaseous fumes, we finally stood at the brink of the vast crater, from the bowels of which mighty rumblings and clouds of smoke were arising. Suddenly as we turned to face toward the Mediterranean, we beheld a sight which is still vivid to my memory. Far out to sea the afternoon sunlight fell entrancingly upon the Island of Ischia, glowing like a jewel in its sapphire setting. The loveliness of this scene was marvelously intensified by the grimness of the immediate foreground. The lift of spirit which it brought to our emotions was increased tenfold by the awe-inspiring phenomena that lay beneath our pathway.

Thus it is that an all-wise Father does choose at times to prove the human soul and in His fathomless omniscience to make use of the harsh instruments of doubt and suffering to develop the more mature graces which He values so highly, but which are produced only at the price of pain.

Two Kinds of Doubts

It has long been my personal opinion that there exist at least two major types of doubts — the one we may call dishonest doubt or the doubt that springs from an unsundered will; the other we shall call honest doubt, which at times is closely to be identified with an attitude of sincere, open-minded inquiry. The confusion of these two kinds of doubt may easily lead a conscientious soul into a state of great perplexity and even of despair. It is my conviction that all doubts are not to be

Thomas Kimber is Professor of English at Pasadena College in California. His short article "The Quaker in the Dime Novel" was published in the Autumn issue of the *Friends Historical Bulletin*. He is a graduate of Whittier and the University of Southern California. He hopes to write a sequel to this essay, to be entitled, "God's Uses of Suffering."

treated in the same way — that since their sources are often entirely different, so likewise is their remedy.

First, let us briefly look at that type of doubt which I have called dishonest doubt, recognizing, however, that the term "dishonest" in its proper sense is not entirely accurate. All of us at times rationalize our conduct to bring it in line with our desires. Such rationalization may become habitual and may in consequence affect the candidness of our thinking. Bishop Leslie Ray Marston (formerly President of Greenville College) makes the following cogent comment on this prevalent human weakness:

"After all, human conduct as well as belief is determined by temperamental as well as intellectual factors, and whereas man boasts that he of all creatures is a rational being, that his conduct is intellectually planned, the conviction grows that man more often acts as impulse, instinct and passion sway him, and afterwards calls upon his intellect to justify or rationalize his conduct." (*From Chaos to Character*, p. 66.)

Several years ago it was my privilege to talk with a man who prided himself on a blatant and deep-dyed atheism. His quarrel with God was apparently based on the argument that if God is omnipotent and all-loving He could not possibly permit such instances of suffering as my atheist friend had

observed. Shortly after a conversation I had held with my neighbor, he developed cancer of the throat. After spending a number of weeks at a veterans' hospital, he was sent home, apparently to die. But one day a friend of mine talked with Mr. H....., persuading him that it was not God but man himself that was the cause of war—one of Mr. H.....'s chief issues regarding the character of God. Miraculously he accepted the new point of view. A completely new spirit of humility gradually came over him and in a short time he became a changed man and a radiant Christian. The true source of my friend's doubts was not so much an intellectual problem as a heart problem. Much of his trouble was what Dr. Marston has called "rationalizing."

A Place for Questions

But it is neither fair nor scientific to lump all doubts of whatever kind into one mass and to declare that sin is the motivating principle behind them. In the classroom I find myself favorably impressed by those students who show the most honest curiosity and who ask the most questions. In the spiritual realm likewise there is a place for honest questions, which some insist on terming doubts and implying that they are the result of a wrong attitude. As I examine the Bible, I find a number of instances of honest doubters and I also discover that in these instances our Lord met the question without condemning the questioner. Let us take three instances from the New Testament.

In Luke 7:19 we are told that John the Baptist languishing in a Roman prison sent his disciples to Jesus with the question: "Art thou he that should come or look we for another?" This was the same hardy prophet who had so boldly announced, but a short time be-

re: "Behold the Lamb of God that taketh away the sin of the world." It was the man of whom the Lord had declared that no man's sin of woman was greater. Jesus with infinite understanding replied without censure: "Go your way and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Jesus recognized in his friend, John, a perfectly honest doubter, who was probably mystified and a bit discouraged by the unfavorable conditions in which he found himself. It is to be noticed that Jesus in this instance not only did not condemn John the Baptist but actually strengthened the evidence for his faith. Jesus knew that John was well acquainted with the prophecy in Isaiah which predicted these very miracles cited above as signs of the Jewish Messiah from whom John the Baptist had been led to be a forerunner.

Another New Testament instance of doubt concerns the disciple Thomas, who on hearing others speak of the fact of Christ's resurrection, stubbornly declared that he would not believe unless he placed his finger into the nail prints and thrust his hand into his side. Even in this unusual circumstance it is recorded that Jesus appeared before His disciples, manifestly with Thomas in mind. In this honest though stubborn follower Jesus was willing to grant the evidence he craved of physically beholding and touching the sacred wounds received on Calvary. As we know, the result was an instantaneous conviction on Thomas' part of the veracity of the testimony presented.

Saul—a Doubter

Saul of Tarsus was another doubter, who in the zeal of his prejudiced animosity was seeking to exterminate the scattered disciples of the crucified Jesus. Yet in the heat of a Syrian summer when he was granted such a cataclysmic experience that ever afterward he endured the most rigorous persecution and physical hardship, being unalterably convinced that Jesus—the Man of the Damascus road—was actually the very Son of God.

If we were to go outside the pages of Scripture and examine for a moment one of the world's latest allegories, we should find

that it was when Pilgrim was faithfully plodding along the path toward the Celestial City that he was suddenly beset by the fury of Apollyon—so far as we are told, without any special reason—and almost overwhelmed by the power of his Satanic adversary.

We are not to be dismayed then by the strangeness nor the fierceness of such devilish onslaughts. As Peter says: "Brethren, think it not strange concerning the fiery trial that is to try you."

In the present day we are constantly confronted by puzzling questions, scientific and psychological theories, which seem at times to deny the foundations of our faith. I believe we should not be alarmed by such perplexing circumstances. The Apostle Paul was frequently perplexed. Perplexity is not necessarily wrong. A humble and open-minded attitude coupled with reverence toward God can be of great help in meeting the problems of modern life. Some measure of struggle may be necessary to the attainment of truth, but God always meets the cry of the honest heart.

George Macdonald has called doubts the way (messengers) to a higher faith. God evidently uses the shadows and fearsome places to enhance the beauty of the sunlit valley. "For now we see through a glass darkly; but then face to face: now I know in part; (Continued on page 58)

The Friends World Committee in Annual Meeting

More than 50 Friends from widely scattered areas were the guests of the Washington, D.C. Meeting for the annual meeting of the Friends World Committee, American Section and Fellowship Council, the last weekend in January. Greetings were received from the Executive Committee in London, and the presence of two members from Japan Yearly Meeting helped to give an international flavor to the gathering. This feeling was heightened when Ralph A. Rose showed beautiful colored pictures of his 1954 visit to Friends in the British Isles and on the continent.

On Friday evening, Ralph Rose gave an intimate account of his work in the new Midwest office, emphasizing the cordial welcome he and his family have received from Wilmington Friends. He spoke of how desperately Friends need one another. We wish to witness to the world, but in America we actually show separateness, misunderstanding and lack of active Christian love; faults which we deprecate in others. He hopes that in time we can see Friends coming together in a new way, trying to see our part in the Lord's work.

Dorothy Gilbert Throne, Chairman of Publications, spoke on "Uniting Friends through the Written Word." She reported several ideas on which the Committee is working and announced a new



At the Friends World Committee for Consultation Executive Committee held in London, January 7-9 (not to be confused with the American Section meeting described above), Errol T. Elliott (center) takes tea with Frederick J. Tritton, acting chairman, and Norah Douglas, chairman of the European Section. Norah Douglas, an Irish Friend, will attend the Five Years Meeting in Richmond in October, 1955.

pamphlet by Douglas and Dorothy Steere entitled "Friends Work in Africa." This is due from the press February 15.

Errol T. Elliott, Chairman of the Friends World Committee for Consultation, freshly home from consultation with Ranjit Chetsingh and the London Executive, made an interesting report of his visit and the progress made in plans for the future.

Everett Cattell, member of Ohio Yearly Meeting and missionary in India, shared his concern for the deep problems related to Quaker unity. He stated his conviction that Jesus Christ is the fundamental need of every man, and expressed a hope for a re-statement of Quaker belief.

Report was made that 14 new Friends worship groups were established in 1954. Several new Monthly Meetings were given recognition, including Boulder, Colorado; Des Moines, Iowa; and Kalamazoo, Michigan. In addition Lewisburg, Pa.; East Cincinnati, Ohio; and West Palm Beach, Florida, have been recognized but have not as yet held their initial meetings. The Meeting at Durham has now joined North Carolina Conservative Yearly Meeting.

The meeting received progress reports regarding the Young Friends Conference to be held at Wichita, Kansas, August 20-27 this year and of the Conference of American Friends to be held at Wilmington College in late June, 1957. It is planned to arrange a young people's conference at the same time as the adult conference at Wilmington.

The meeting expressed deep concern in the matter of desegregation and other racial problems. Friends who wish to get together to discuss these matters are encouraged to do so. A national conference on the problems of all minorities has been suggested and referred to the Executive Committee for its consideration.

Sydney D. Bailey spoke on the Program of Friends at the United Nations, and the question was again raised as to whether the World Committee should not take greater responsibility for peace work at this level. The matter is to be studied and will probably be referred to the Central Office for a place on the agenda of the full Committee when it meets in October in Richmond, just after the Five Years Meeting sessions.

Correspondence

Study on Communism

To the Editor:

We are preparing a study on communism and the churches. Material from all parts of the country on this subject would be useful and welcome. Persons with information on any of the following three topics are invited to communicate with us at Union Theological Seminary, 3041 Broadway, New York 27, N. Y. (1) Documented evidence of actual communist attempts to infiltrate the churches or make use of the clergymen—Protestant, Catholic, Eastern Orthodox, or Jewish. (2) Examples of false and irresponsible charges of communist influence on religion in America. (3) General data on the Social Gospel as it relates to either or both of these topics.

Ralph Lord Roy.

Paul A. Carter.

New York City.

Importance of Small Meeting

To the Editor:

I am a member of a committee of Hopewell Monthly Meeting which is trying to keep in touch with absent members. I represent Henderson Chapel on this committee, and would like to call your especial attention to a paragraph in "Quaker Quotes," our new Monthly Meeting project to keep Friends in contact: "Our Meeting is small but it may be like the small trees in Japan many years old but only a foot or so tall. The important thing is that there is life and Christian fellowship."

When I first came home to stay after my retirement from teaching, it seemed to me almost foolish to keep our Meeting going. But now I feel encouraged. No, the attendance is not any larger—the average for last quarter was only eleven—but perhaps the very small trees in nature are as important as the giant redwoods! At any rate, I have received so far a number of replies from our absent members. We are hemmed in by a creek, two other rural meetings, three towns and a defense plant, so we can never be a large meeting, unless a great influx of people should pour in, but I feel it is worthwhile to cultivate our "wee evergreen tree." Perhaps this thought might encourage other small Meetings.

Abigail D. Clutterbuck.

Newport, Indiana

Friends Gather at Whittier Home

At the invitation of Mr. and Mrs. J. H. Eaton, care-takers of the John Greenleaf Whittier Birthplace in East Haverhill, Mass., Friends from Amesbury and Lawrence, including the grand-daughter of Moses Cartland of Lee, N. H., and her husband, gathered before a fire in the fireplace in the kitchen on Sunday afternoon, January 23. With a light snow covering the ground and under leaden skies, the thirty odd Quakers

"Shut in from all the world without,
... sat the clean-winged hearth about."

Mrs. Eaton told us of the contents of the small volume where "Ellwood . . . sang . . . the wars of David and the Jews," as the poet recalled it in *Snow-Bound*. J. Perry Hadley reviewed briefly "Chalkey's Journal, old and quaint" in a very interesting way, followed by Donald Freeman, one of the trustees responsible for the care of the Homestead, who gave us a synopsis of " . . . painful Sewel's ancient tome, beloved in every Quaker home," because these three volumes, mentioned in the poem, are among the original books owned by the Whittiers on exhibition in the birthplace.

We considered it a great privilege also to eat apples and pop corn around that famous fireside near which stands the silent spinning-wheel and over which hangs the bull's eye watch "pointing its black hand to the hour of nine." The dining table around which the Whittier family ate their meals still stands in the homely, low kitchen. How many meetings have been held there before? I wish other American Friends could have been there with us.

Marion E. Kelsey.

Amesbury, Mass.

God's Uses of Doubt

(Continued from page 57)

but then shall I know even as also I am known."

It should be stated, however, that faith, not doubt, is the normal and happy condition of the human soul. We should no more seek after doubts or welcome doubts than anyone should seek after physical suffering or indulge in self-flagellation as the ascetic does. Our quest is for truth, not doubt.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Two or Three Together, by Harold W. Freer and Francis B. Hall; Harper and Brothers; 189 pages, \$2.50.

In many places the once familiar "prayer meeting" is dead. But prayer is not dead. And the revived interest in its corporate practice should receive a real boost from this practical volume, described in the subtitle as "a manual for prayer groups."

The authors, one of whom is a friend, have produced what must be, to date, the most complete and specific volume of guidance available to prayer cells. The purpose of such cells, say the authors, is the practice of prayer." The book is based on experiences with several such cells.

Early chapters discuss the nature of such prayer groups, their function and general methods. Different types of prayer cells are then discussed in some detail — meditation groups, intercessory groups, workout and study groups, as well as others.

A practical feature is the inclusion of material for thirty weeks' meetings of a newly formed cell. For each week there is a meditation to be read by each member in the silent period, and "paper" which is a sort of continuation "term paper" and assignment for the ensuing week. An extensive bibliography is made up of books all published, or republish-

ed, in recent years. All should be readily obtainable. Both modern writings and devotional classics are listed. Another section gives addresses of groups concerned with prayer groups.

Harold Smuck

* * *

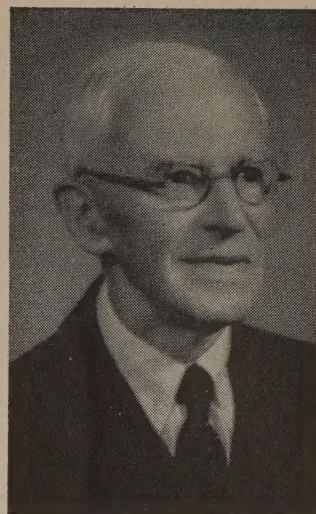
Whither Freedom? by Harry A. Wallenberg, Jr., Libertarian Press, 23 pages; 25c.

This pamphlet is a record of the treatment of conscientious objectors during World Wars I and II, with special emphasis on the prison records of those who were extreme objectors.

I am in hearty agreement with the opening sentence of the foreword to this little pamphlet: "The concept of democracy presented in this paper is based on the principle that all individuals must be free to disagree if they, the people, are really to control the government." However, it seems in the development of this thesis that such disagreement ought not to cost us anything as individuals. I doubt seriously whether the authors actually mean to say this, but one cannot escape a feeling that the idea which is implied, that dissenters and conscientious objectors ought not to be sent to prison, does present this kind of an attitude. It is much more likely that society will be changed by those who disagree and then with cheerfulness pay the penalty of that disagreement.

We do need to have kept before us the dangers of nationalism and conformity which can be far more dangerous to our democracy than is communism.

Wm. Merton Scott



Henry T. Gillett

The Spiritual Basis of Democracy, by Henry T. Gillett, an English physician and a Quaker of Oxford, England, has been published in an American edition by Exposition Press (97 pages, \$2.50). This book in its English edition was favorably reviewed in this journal for Oct. 23, 1952. Janet Whitney has written a new Foreword to this edition.

Henry Gillett and his American-born wife, Lucy Bancroft of Wilmington, Delaware, have been active in the fields of medicine, politics and religion. Friends who have been in Oxford will remember them; other Friends may have met them during their recent visits to America. The Gilletts have two sons, both physicians, and two daughters, one of whom is Esther Curtis of Earlham College.

This book is in the Friends Lending Library at 101 S. 8th St., Richmond, Ind. Friends may borrow books here either by correspondence, paying only postage costs, or in person.

INHIBITED

I cannot say the words my heart would speak,
The tender words of sympathy and love
That pulse like throbbing drum-beats in my cheek—
When you are hurt by life's brute-cruel shove.

With all the daily small events I've dealt;
My tongue was free. But with these deeper things
I never learned to utter what I felt.
My heart goes out; my tongue to silence clings.

And yet, within my breast I am aware
Of deep concern when you are hurt, my friend;
A wordless anguish twists and tumbles there.
(Oh heart, to lips some loving utterance send!)
My throat is dumb. But let me take your hand;
We shall together walk through sorrow's land!

—T. Moore Atkinson.

A LITTLE BIT OF CHRIST

They say our world is wooden-hearted, cold,
Insensate to the agony of men;
They note the hate, the grasping after gold,
And prate that these shall be—and be again.
Yet all this time there's news of something more:
A strain of pity and a world's warm heart,
Of One who came to love, and the long lore
Of some who followed after by love's chart.

We see it often in our friendly street:
The touch of kindness to a hurt one's need;
The bread-loaf shared; the burden in the heat
Or winter cold for other's sake. Give heed
And see; when such of self is sacrificed—
Just here, just there, a little bit of Christ!

—T. Moore Atkinson.



New Chapel at Las Calabazas in Cuba

At a total cost of \$1,650.00, a new Friends Chapel has been erected since September, 1954, at a location known as Las Calabazas, near Holguin, Oriente, Cuba. The Methodist Church contributed \$1,048.00 toward the construction of the building because they were concerned that a work be developed in this area. Since Friends were already conducting services there, the Methodists believed that the Friends ought to continue if at all possible. If the Friends were not interested, then the Methodists felt a concern to go in to help them. The balance of the cost was distributed between the Friends Board of Missions, the Holguin Meeting, and the people of the local community.

Under the impetus of Juan Guzman, pastor of the Holguin Meeting, and some helpers from that Meeting, Sunday school services and a worship service were held in an old building for approximately a year. As many as sixty people attended these meetings, which were held on a Saturday afternoon and evening. The family of Narciso Pisch, residents of the community and a family with a concern for the success of this promising church work, donated the lot on which the building now stands. Eventually, the group will be recognized as a monthly meeting, but at the present time it is a preparative meeting of Holguin monthly meeting.

The building is 20 feet wide and 40 feet long, and has a porch on the front. It is constructed of concrete block, and has a mosaic tile floor. The picture gives a view of the building in front of which are standing the people who were present for the dedication of the building in December, 1954.

Some of the teaching and preaching ministry at Las Calabazas comes from the class in Leadership Training conducted by Juan Guzman in connection with Colegio "Los Amigos," the Friends School, Holguin. Nancy Torres, the young woman whose education for church leadership is the Youth Project of the United Society of Friends Women, is one of the workers who is helping in this project. It is expected that Nancy Torres will attend the Union Seminary at Matanzas next fall after completing her secondary (high) school work at Holguin in June, 1955.

We rejoice with the group at Las Calabazas for this new life which is evident in their midst, and we are grateful to Juan Guzman and the corps of faithful men and women and young people who are regularly contributing time and talent in this exciting development.

Domingo Ricart, a member of Oread Meeting in Kansas and translator of much Quaker material into Spanish, plans to visit Cuban Friends this summer sponsored by the Mission Board and the Friends World Committee.

Holy Land Panorama

The following article was written by Moses Bailey, Nettleton Professor of Old Testament at Hartford Theological Seminary, who spent his sabbatical year in the Middle East as a special observer for the American Friends Service Committee. Errol T. Elliott and I had the privilege of meeting with Moses and Mabel Bailey when we visited in Jordan in November of 1953. The article below was published in the November-December, 1954, issue of the AFSC Bulletin, and is printed with the permission of the American Friends Service Committee.

At the southeastern end of the Mediterranean cluster half a dozen countries whose names and boundaries appear only on the most recent maps. Vaguely we recall the geography of an arid world called "Bible Lands," remote in time and interest. Suddenly, however, in our time these countries have become startlingly contemporary. Independence, new constitutions, and great ambitions have come upon some forty million people who had never known the responsibilities of freedom. With this self-determination have arisen both a tremendous spirit of pioneering and as many incommensurate nationalisms as there are new sovereignties.

The natural geography of the Middle East centers upon its water: the Nile, Euphrates, and Tigris, and the lesser streams, the Jordan, Litany, and Orontes; and the north-south range of mountains, along the shore of the Mediterranean, which catch the rain-bearing clouds of the winter months, and become, like the river valleys, fertile for habitation. Logically one or more of these fertile spots should be the seat of a single social-political unit. Actually the water of each is controlled by at least two highly ambitious pioneer states.

Two Worlds Adjacent

The human geography thus has little relation to the natural divisions; it centers in two numerically unequal peoples: the Arabic-Moslem and the New Hebrew-Jewish. The unlikeness of the two, in language and social patterns, and their competitive ambitions are proclaimed irreconcilable. The Truce Line between Israel and her Arab neighbors separates two worlds so unlike that the American Friends Service Committee

workers sometimes call it the river Styx. This is a boundary cross which none has suggested that there is thought-transference. In this situation it has been tempting to generalize regarding the two worlds, as if the characteristics of the one were quite wanting in the other. Israel is justly proud of her agriculture: meagre resources of land are being used with such skill that production is marvelous. That Egypt, after some fifty centuries of monotonous agricultural labor, is for the first time making widespread advance from peasant life to that of intelligent, productive farming is less well known.

No Sharp Boundaries

Sometimes it is said that the Arabs are 'eastern' and that Israel 'western', with the implication that the two can never meet. Yet western education—not to mention the automobile, good roads, electric refrigeration, and Coca Cola—is the conspicuous trend in the Arab countries.

As for Israel, the number of Arabic-speaking Jews who have entered as immigrants in the last three or four years has brought a definite touch of the east into the life of this "western" democracy. Many illustrations can be offered of important likenesses of the material needs and the high aspirations of both the Arab-Moslem and the New Hebrew-Jewish cultures; of all these we believe the most important is that the Divine presence respects no international boundaries.

Yet the hatred now so deeply rooted is not to be obliterated by mere treaty. Even the tenuous peace is not being fully observed. Progress toward peace is likely to be made through repeated modest experiments in bringing together people of potential good will. Work camps have done something. Technical assistance may be effective. Acquaintance through international scientific and technical organizations is a limited but important step forward.

From the hill above the ruins of Capernaum is a clear view of the Sea of Galilee and the surrounding mountains; in a radius of fifteen miles one looks into four countries. The ma'abaroth back of Siberia, settlements of new immigrants, recall the bitter background of pogroms, Nazism, and their persecution from which they fled.

In Jordan, Syria, and Lebanon are hundreds of thousands of Arab refugees. On the lake below are a few fishermen, an occasional pleasure craft, and a little 'navy' which once in awhile goes into action in border fighting. The Sea of Galilee reminds us of all the world's evil.

The Seeds of Peace

And on this hill back of Capernaum is a convent of Italian sisters, who seem puzzled and frustrated by the confusion with which they are surrounded. The pious pilgrim who would sit and meditate about his Master must be as distressed as the nuns at the tragedy about him; but if his meditation is well informed, he will recall that his Master faced from this hill a very similar scene of human tragedy, and out of just this setting grew the seeds of peace.

Moses Bailey



**Pauline Trueblood
1901-1955**

Pauline Goodenow Trueblood passed away on February 7, in Washington, D. C., after an illness of several months. The wife of D. Elton Trueblood, she became well known as a lecturer and author, especially interested in the role of women in the world.

Pauline Trueblood was born June 21, 1901 in Donnellson, Iowa, the daughter of Harvey and Estella Goodenow. She married Elton Trueblood on August 24, 1924, under the care of Smithfield Monthly Meeting in New England. She lived at Boston, Guilford College, Baltimore, Haverford, Stamford

University and Earlham College before going with her husband to Washington a year ago, where he assumed the position of director of religious policy for the United States Information Agency, on leave from Earlham College. She had been responsible for the restoration of Earlham's old President's Home on College Avenue, where the Truebloods had lived, which now serves as a retreat house.

Pauline Trueblood attended the 1952 Friends World Conference at Oxford and also served as an accredited visitor from the Five Years Meeting of Friends at the Assembly of the World Council of Churches in Evanston in August, 1954. She had written many magazine articles and was the co-author of *The Recovery of Family Life* (1953). *The Life We Prize*, by Elton Trueblood, is dedicated to her. She had lectured widely and in June, 1954 had addressed the National Council of the Congregational-Christian Church at New Haven. She originated the Christian Laywomen's conference at Earlham College and was its director.

In addition to her husband she leaves four children, Martin and Arnold, who live near Philadelphia, Samuel, a student at Westtown, and Elizabeth, who has been living with Eric and Esther Curtis in Richmond since her mother's illness; four grandchildren; two sisters, Leonore Goodenow of Scattergood School, West Branch, Iowa, and Delores Murray of Toronto, Canada. Memorial services will be held on March 6 at 3 p. m. in the Stout Memorial Meeting-house on the Earlham campus in Richmond, Indiana.

News of "Quaker Action"

Quaker Action, the promotional newsheet started by the Boards of the Five Years Meeting last summer, will come out with its eighth issue in March. The six-page monthly newsheet began with a printing of 12,500, which went out to a list of Friends in the Five Years Meeting. The list has grown by leaps and bounds and now *Quaker Action* goes to 21,000 Friends families. Appreciative comments have come in from New England, California, Canada and areas in between. Any Five Years Meeting Friend can obtain *Quaker Action* without charge by writing 101 S. 8th St., Richmond, Ind.

The Sunday School Lesson

By Russell E. Rees

March 20, 1955

Christian Living

Colossians 3:5-10, 1 Timothy 4:12,
1 John 2:1-6

It is hard for us to understand the depth of the paganism of the society into which the Christian church was born. There is, to be sure, paganism today, and some of it is very close to us, but the whole pattern of living has been altered in many ways by the active presence of Christianity for these centuries.

Sholem Asch has opened our eyes to the evilness of the first Christian century, showing that even the religions of the day were shot through with the taint of evil. Describing the religious practices at the temple of Apollo in Antioch, he gives new meaning to the condemnation by Paul of the awfulness of the pagan morality of the time. He pictures Paul arriving at Antioch in time for one of the sacrificial orgies, there, and makes him say, "The world is carried away by a flood of abominations! Men have become worse than the beasts of the field in their fleshly lusts. They squirm like vermin in the filth of their whoredom. This would be the end, if God had not taken pity on the world, and sent his Messiah."

One must see this tragic, immoral society to understand the almost bitter words addressed to the young Christian communities by Paul. He was aware of the high calling of Christians, called out of this evil world, to be a light and a way. When he saw the young churches flirting with old evils, he was inflamed with a passion to call them back to the high morality of the Christian. To young Timothy he wrote, "Be an example, in speech, in behavior, in love, in faith, in sincerity." There have been attempts in the history of the church to divorce religion and morals, and to say that Christianity was not necessarily concerned with morals, but Rufus Jones says that every time Christianity has lost the sense of a moral plumbline, it has lost its true meaning.

Near the end of the first Christian century John was writing to the churches, reminding them that the one true test of fellowship with Christ was obedience to the commands of God. Those who say they know God but do not keep his com-

mands are, John says, liars.

We have almost lost the word temperance out of our vocabulary, perhaps because it was wrongly used, but we can not lose the need for self-control. The modern word is discipline, and we are being reminded often for the need of it today. Elton Trueblood finds the evidence of the return of discipline in many modern movements, and in fact says that those sects which emphasize discipline seem to have more influence than all others.

In the message of the World Council of Churches, one of the most penetrating passages occurs when the familiar technique of our Quaker Queries is used to point up the demands of Christianity upon the Churches and the individuals. It is still true that there is a paganism which surrounds us, and that we sometimes blindly stumble back into it. But the call of Christ is to a way of life that rises above this paganism, and bids us "put all these evil things behind us."

Questions: 1. Some people say Communism demands a stricter discipline than Christianity. Have the churches become too lenient in their attitudes toward contemporary life? Do you think the Society of Friends has become complacent in an evil society?

March 27, 1955

The Christian and the Social Order

Matthew 5:13-16, Romans 13:8-10,
1 Peter 4:12-16

"We have been catapulted into an era of change," wrote G. Bromley Oxnam. "It is not a question of change or continuity. It is a question of the nature of change. Is it to be the change of consent, or the change of coercion? Consent involves democracy. Coercion implies dictatorship."

Rufus Jones used to talk about the people who were trying to dicotomize the world, that is divide it in two. These people talked about the secular and the sacred, the spiritual and the physical, the temporal and the eternal, as if there were clear black lines separating the two, and everybody knew where the lines were and what they meant. They sometimes talked about saving men's souls while they disregarded men's bodies.

Now all the men I know live in bodies and the bodies are as real

as their souls. Jesus never made the mistake of treating men as if their bodies made no difference. He stopped to heal a man of physical blindness, and then went on to heal his spiritual ills as well. The point is that men are whole men, not unrelated parts, which can be treated piece-meal.

The Hebrew prophets had a clear understanding of God's requirements and again and again protested against the separation of religion and human responsibility for the world in which they lived. It is not burnt offerings which God requires, they said, but integrity, honest dealings, human sympathy and good will.

There is a story of the master of a slave ship, who sat in his cabin piously writing great Christian hymns, while the hold of his ship was full of slaves being taken to the markets in America. We can hardly be complacent today about the discrepancy between our professions and our behaviour. It is not enough to cry "Lord, Lord."

The issues today are partly spiritual, no doubt, but also partly physical. The tensions between races, the threat of war, the menace of hunger, the fears of atomic destruction are all part of this troubled world situation. For Christians to retreat into a shell and think only of saving their own souls is to leave the world to the evil ones. On the contrary it is not enough to "seize this sorry scheme of things entire" and by some simply human manipulation remake it nearer to the heart's desire.

John Woolman, who was clearly one of the world's most devout men, was also gravely concerned for the things which affected men's lives. He called his fellow-Friends to "turn all that we possess into the channel of universal love." Are we touched by the sufferings of our fellowmen, caught in conditions which are the result of the actions of other men? Do we realize enough that we are called to serve God not only with songs of praise, but with lives of service, to interpret through our family life, our vocational behavior, even by the way we vote and act as citizens?

Questions: 1. Does your Meeting have projects which attempt to help out in one or more of the serious social evils of the day? 2. How do you answer the statement that the church should preach the Gospel and leave politics alone?

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

The Friends Central Offices expect to move from their present downtown Richmond site out to the new building on Quaker Hill, May 1. The new address, to be used after that date, will be 101 Quaker Hill Drive, Richmond, Indiana.

* * *

Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, appeared before the House Armed Services Committee on February 1 in opposition to H.R. 3005, the bill providing for a four year extension of the peacetime draft.

* * *

Robert McFerrin, the Negro baritone who made his debut in *Aida* at the Metropolitan Opera recently, gave a concert at Wilmington College on February 17. His Metropolitan appearance closely followed that of Marian Anderson, the first Negro to sing in Metropolitan Opera.

* * *

An announcement in three languages, English, French and German, has gone out of the Annual Meeting of the European Section of the Friends World Committee, to be held in Paris from April 10 to 12. Archer Tongue, Secretary, of Lausanne, Switzerland, will send out further details nearer the date.

* * *

Margaret Gibbins, a Scottish Friend who became acquainted with many American Friends during her visit here in 1953, is now visiting among Norwegian Friends. Among other duties, she is now a London Yearly Meeting representative on the Friends World Committee and is assistant clerk of the Meeting for Sufferings.

* * *

The funeral service for Dr. John R. Mott, Christian elder statesman, was held February 7 at the Washington Cathedral. Two Friends attended, sitting in the section reserved for the World Council of Churches and representing Friends bodies: Calvin Keene the Friends General Conference, and Frederick J. Libby the Five Years Meeting of Friends.

* * *

The American Friends Service Committee plans to send its first young volunteers to work camps in Japan next summer. Two or three are to be selected. Scholarship aid will be available in the same amount provided for those going to Europe, \$200 to \$300. Ninety-five young people went to European work camps last summer.

James and Eleanor Thorp have returned to their home in Richmond, where James Thorp serves as Professor of Geology and Soil Science at Earlham College, after a six month visit in Australia. James Thorp worked with the Australian Soil Survey in a study of soils. While there, the Thorps visited Friends in Sidney, Melbourne, Adelaide, Hobart and Perth.

* * *

Paul Cates of East Vassalboro, Maine, now a teacher at Scattergood Friends School in Iowa, recently received an award of the German Order of the Red Cross. The honor came in appreciation for the relief work of the American Friends Service Committee at the time he was supervising relief distribution. The award was made at the Cates home in East Vassalboro by an emissary from Germany.

* * *

A group of Young Friends travelled to Wichita, Kansas, on a weekend in early February to further plans for the Young Friends Conference to be held there August 20-27 on the theme, "Christian Love." Earl George, Ed Beals, Wilmer Stratton, Ruth Hyde, Dick Haworth and Nathan Hartman were among the Young Friends travelling from points east to confer with Maxine Bond, Pat George, Hal Anderson and others in Wichita.

* * *

Glenn A. Reece, Superintendent of Western Yearly Meeting, and Percy Thomas, pastor of the Plainfield Friends Meeting, are teaching classes in the Hamilton County Friends Leadership Training Institute, held in Westfield, Indiana, on Monday nights from February 7 to March 14. Other faculty are Mr. and Mrs. John Buck of Marion, state directors of the Child Evangelism Fellowship, and Dr. Norris of Butler School of Religion.

* * *

Mabel Driscoll Bailey, a teacher at Scattergood School in Iowa and a former professor at William Penn College, received the first Ph.D. degree ever earned by a blind person at the University of Iowa, on February 5. Mabel Bailey, who has been blind since childhood, earned the degree with a thesis on "Maxwell Anderson—the Playwright as a Prophet." Her husband, Agard Bailey, teaches Spanish and shop at Scattergood.

* * *

Victor M. Houghton, Jr., has been named Headmaster of Friends Academy, Locust Valley, New York, effective July 1. He will succeed Merrill L. Hiatt, who is leaving to become Headmaster of the Moorestown, New Jersey, Friends School.

A member of the faculty since 1942, Victor Houghton has been Principal of the Upper School for the past eight years.

* * *

Olaf Hanson, Secretary of Children's Work for the Five Years Meeting Board on Christian Education, will attend a television workshop for children's workers in New York City, February 27-March 4. The TV workshop is being held to aid in producing good programs for children. It is sponsored by the Children's Work Committee and the Audio-Visual Department of the National Council of Churches. While there, Olaf Hanson will visit some of the Monthly Meetings in and around New York City.

* * *

Douglas V. Steere of Haverford College, now on world-wide tour, will give the Swarthmore Lecture this year at London Yearly Meeting, held May 20-26. His title is "Where Words Come From," a quotation from John Woolman's Journal. During one of his visits among the Indians, John Woolman prayed without having his words interpreted, and after the prayer an Indian named Papunehang said to one of the interpreters, in substance, "I love to feel where words come from."

* * *

Daniel and Mildred Neifert of Wichita, Kansas, have been appointed by the American Friends Service Committee to take up the program of Community Relations on the Pine Ridge Indian Reservation in South Dakota. Nearly eleven thousand Indians live in three counties of high rolling plains, on a marginal economic base. The program is made possible by a foundation grant. The Neiferts were formerly directors of the South-west Wichita Community Center, and are graduates of Nebraska Central College at Central City, Nebraska.

* * *

Henry Cadbury spoke in the Junior Centre of the Institute of Jamaica on "Applying Religion to Public Affairs" during the five weeks he spent in the island recently doing research on "The Origin of Quakerism in Jamaica." Another Cadbury, George Cadbury of England, may be going to Jamaica. A January news release in a Jamaican paper reports that Norman Manley, Chief Minister, has selected George Cadbury, an industrial adviser to the United Nations, as his right hand man for "his drive to develop Jamaica." The news is as yet unconfirmed.

* * *

One of the key speakers at the Five Years Meeting sessions in October, Mrs. James D. Wyker, is now on a two months

global tour as head of an international Christian Fellowship Team of four Protestant women. The team, consisting of Josefina Phodaca of the Philippines, Felicia Sunderlal of India and Mrs. David D. Baker, editor of *The Church Woman*, hopes its world tour will better enable church women of many nations to determine what is the call of Christ to women of this generation. Mrs. Wyker is president of United Church Women, which is sponsoring the journey.

* * *

Philip Winkfield, formerly of the Urban League in Dayton, Ohio, began his duties as Director of the Job Opportunities Program of the American Friends Service Committee in Indianapolis, February 1. Alvan Gamble, who began this work and carried it on for three years, and his wife Jean, plan to return to Canada soon to begin work in mental health. Recently Alvan Gamble was placed on the 1954 Race Relations Honor Roll of the *Recorder*, an Indianapolis paper which annually honors ten persons who helped Indiana toward better brotherhood.

* * *

Recent visitors to Minneapolis Friends have been E. Raymond Wilson and Arthur Watson. Raymond Wilson was in Minneapolis February 10 and 11 for conferences on Universal Military Training and Conscription. A meeting of church, education, farm and labor leaders was held at the University Y.M.C.A. and another meeting with interdenominational church leaders was sponsored by the Minnesota Council of Churches. Arthur Watson, former president of Wilmington College and Friends University and now Administration Advisor of William Penn College, was guest speaker at Minneapolis Meeting, February 20. A special offering for William Penn College was taken that day.

Jane A. Rittenhouse, staff worker of the Friends Center in Tokyo, Japan, has recently accepted membership on the National Women's Planning Committee of the Japan International Christian University Foundation. In her letter of acceptance she expressed her interest in the University and also wrote, "Last evening I met Dr. Iwao Ayusawa, Director of Public Relations and Professor of Labor Problems and International Relations at ICU, and found that he is a graduate of Haverford College and knew my father there. He seemed almost like an old friend, and I expect to be seeing a great deal of him, as he is a member of the Tokyo Friends Meeting." The university today has an enrollment of 350 able students. One-third of the student body are women, the highest percentage of women in any co-educational college or university in Japan.

* * *

Paul Sekiya, Japanese Quaker and peace leader, will make a seven month visit to this country soon, sponsored by the American Section of the Friends World Committee. He met Friends while doing relief work in Shanghai after the war, and upon returning to Tokyo in 1947 joined the Society of Friends and the Fellowship of Reconciliation, which he serves as Executive Secretary for Japan. He is a former Episcopal minister, educated at Cambridge. He is very active among Friends, serving as Principal of a Friends First Day School at Setagaya, as a member of the American Friends Service Committee advisory committee in Japan, and as a member of the Ministry Committee of Tokyo Monthly Meeting and Japan Yearly Meeting. He will visit on the west coast in April and May; travel across the country to New England, stopping in several areas; attend the Five

Years Meeting and the Friends World Committee in Richmond; and leave this country in November, returning to Japan by way of Europe, the Near East and India.

Friendly Fellowship

NEW PROVIDENCE, IOWA—The Quaker Men of Honey Creek Quarterly Meeting met in the social rooms of the New Providence Meetinghouse on February 25 for a pancake and sausage feast fried and served by men. Following the dinner there was a program and business meeting with Melvin Laughlin presiding. Worthy Spring led in a devotional period. Earl Reece entertained with numbers on his baritone horn. Leslie McCargar, who with his wife moved this month into the newly constructed Caretaker's Home at Quaker Heights, reported on conditions and needs of the camp. Plans were discussed for raising the financial goals of Quaker Men.

Guilford Street

* * *

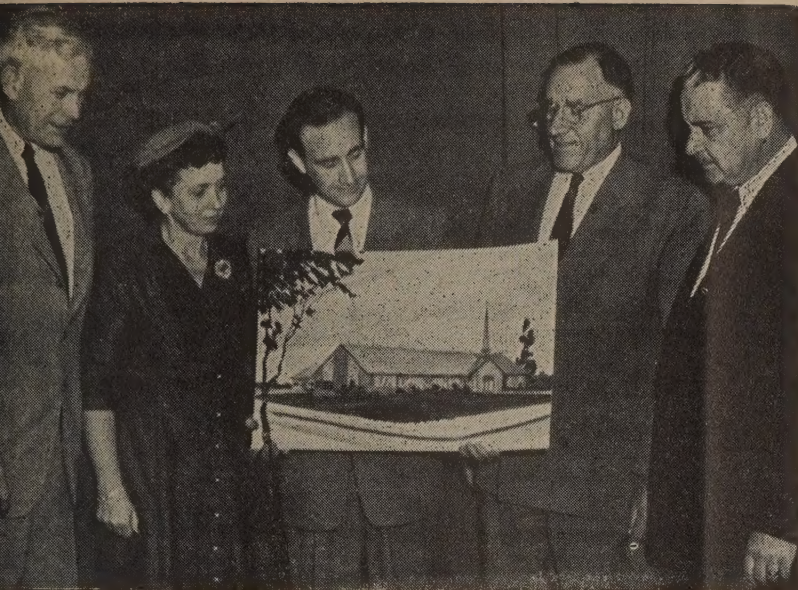
WICHITA, KANSAS—Dr. J. H. Langenwelter held a five-weeks' series of Bible Studies of the four Gospels on Wednesday evenings in October and November at University Friends Church, with an average attendance of over ninety. Dr. Langenwelter is a former teacher of Friends University and President of Bethel College.

The Women's Society and Men's Brotherhood cooperated in presenting the annual Christmas Bazaar in December, which was attended by over three hundred, through which over \$600 was realized, to be used in the redecorating of the dining room.

"The Song of Christmas," the story of the Nativity as told in Christmas song,



Friends fill the basement meeting room of Long Beach, California, Friends Church for the joint midyear dinner meeting of the California Yearly Meeting's United Society of Friends Women and Quakermen, held January 27. Seated at the head table, left to right, are Eugene Coffin, William Henley, Lorene and Donald Spitler, Mary and Fred Gavitt, Mildred and Harold Votaw, and Milo Ross of Oregon Yearly Meeting.



California Yearly Meeting leaders inspect a picture of their latest project, a church for the new community of La Mirada. Left to right are Fred Gavitt, California Quakermen president; Mildred Votaw, California United Society of Friends Women president; Verl Lindley, pastor of the new church; L. Glenn Switzer, national president of Quaker Men; and Donald Spitler, superintendent of California Yearly Meeting.

ols and Biblical verses, was presented by our choir of forty voices and by Harold Walker in the morning service on December 12. This was a very inspiring service.

The annual All-Church New Year's Eve Party and Watch Night Service was held, with over two hundred in attendance.

At a recent Service for Worship, thirty-four new members were welcomed into the fellowship of the Church.

Mabel Woodard

• • •

BERKELEY, CALIFORNIA—At the Annual Regional Meeting recently held in Berkeley, California, Dr. Antonina Yavden presented a report about her work with Russian refugees and displaced persons at the Friends Center, 1830 Sutter Street, San Francisco. After describing some of the needs of the refugees, she said, "My three years' of experience in this field permit me to assert that with doors open to the refugees, the American Friends Service Committee performs a greatly appreciated act of hospitality. Apart from substantial help rendered in getting employment, distribution of clothing and occasional monetary grants, the regular 'coffee' meetings on Mondays, as well as other organized receptions, have proved to have an encouraging effect in evoking a feeling of confidence and facilitating mutual assistance among the refugees and have contributed toward the solution of a good many problems. Expressions of gratitude toward the

A.F.S.C. are frequently heard, and not only the intellectuals but plain workers as well show an increasing interest in Quakerism. I am often asked to explain the meaning and principles of Quakerism and I am glad to be able to report that John Spitler, pastor of the Friends' Memorial Church in Berkeley, with the expected assistance of Stephen Thierman and Marjorie Weber, are raising funds to have a pamphlet about Friends published in the Russian language."

A sign of appreciation of Dr. Yavden's work on the part of the Berkeley Friends Church was also to be seen in a Christmas party for the D.P.'s recently arranged by the Social Service Committee of the Church at the San Francisco Center. Along with the minister, John Spitler, the group of organizers consisted of L. Verne Burke, Anne Elkington, Andre Hull, Ann Newton, Marion Patterson, and Dorothy Osburn as chairman. The party was a great success. No less than ten nationalities were represented among the guests.

Those willing to contribute to this relief work may send their donations either to the "Committee to Help New Arrivals," A.F.S.C., 1830 Sutter Street, San Francisco, or to John R. Spitler, Friends Memorial Church, Fulton at Channing Way, Berkeley, Calif.

Peter Guldbrandsen

• • •

NEW YORK, NEW YORK—Friends were one of fourteen denominations represented in the Manhattan Youth Week Rally

held Sunday, February 6, in the Metropolitan-Duane Methodist Church in New York City. Ann Vaught, a member of 15th and 20th St. Meetings, as the representative of Friends, read a short statement on George Fox and the Society of Friends, and participated in the impressive candle lighting ceremony. Robert McMillan of 15th St. was an usher.

At Junior Quarterly Meeting held Jan. 29 in New York City, Mrs. Frances Gamboe of the Disciples of Christ Mission who lived in India for 33 years talked about "Customs and Costumes in India," using her 30 costume dolls made in the Friends Industrial School in India.

A recent Round the World Quaker Letter tells of an Indian visitor, Dr. Manikam, asking American children to write down the first three words that came into their minds when he mentioned "India," and his chagrin to find that the words were: "Tigers," "Snakes," "Gandhi." Returning to India, he asked Indian children for their reactions to the word "America," and learned that "Dollars," "Chewing Gum," "Hollywood," were used more than any others. The number and variety of the children's questions at Junior Quarterly Meeting showed their deeper interest and it is hoped, a greater understanding and appreciation for, Indian people.

Letters were read from a student in the Friends Girls' School, Ramallah, Jordan. This correspondence grew out of the January 1954 session when the Junior Quarterly Meeting program centered around Friends' work in Palestine, and included pen pal letter writing and the sending of a parcel of school supplies to the Friends Refugee School in Ramallah.

Lois Vaught

In the Larger Circle

Beginning January 1, 1955, ministers may secure coverage under the federal system of Old Age and Survivors Insurance, in accordance with the 1954 amendments to the Security Act. The first step in securing this coverage is a request for a certificate of election from one of the numerous District Directors of Internal Revenue, U. S. Treasury. Ministers interested in securing additional information may consult a publication, *Ministers and Social Security*, obtainable at the Washington Office, National Council of Churches, 122 Maryland Ave., N.E., Washington 2, D. C.

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The 1954 program of the five-year old Religion in American Life organization, which centered about the theme, "He restoreth your soul . . . worship together this week," is said to have been "one of the most remarkable advertising campaigns in history."

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and old

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BIRTHS

BREWSTER—To Robert and Nancy Terrell Brewster of Richmond, Virginia, a son, Douglas Riggs, on January 28.

HUNT—To Donald and Phyllis Hunt of Amboy, Indiana, a daughter, Zelda Mae, on January 21.

LAWN—To Evan and Marguerite Bailey Lawn of Colchester, Conn., a son, Walter Evan Lawn, on January 31.

PEERY—To Lawrence and Florence Emma Kendall Peery, of Thorntown, Ind., triplets, a son, Alan Kendall, and two daughters, Robin Marie and Vivian Lee, on February 5.

WILLIAMS—To Arthur L. and Donna Parsons Williams of Central City, Iowa, a daughter, Shirley Eileen, on January 2.

MARRIAGES

O'CONNOR-LEACH—Doris M. Leach, daughter of Ada Leach of Sacramento, California, to Thomas N. O'Connor, on January 22, at Alhambra Friends community Church, California, with George E. Jenkins officiating.

DEATHS

BROWN—Vernon Luther Brown, on Jan. 10, at Washington, D. C. He was born at Westland, Hancock County, Indiana, on April 4, 1876, of a long line of Quaker ancestors. His parents were Jesse and Lydia Catharine Perisho Brown, his mother being a Friends minister. When he was eight, the family moved to Archer, Florida. He graduated from Guilford College in 1897 and took his mas-

ter's degree in education from the University of North Carolina the following year. On August 30, 1899, he was united in marriage to Florence Omega Kennedy. He worked in business and in education until 1906, when he began his 32-year career in the railway mail service. He moved to Washington, D. C. in 1908. When he retired in 1938 he became secretary-treasurer of the District Branch of the National Postal Transport Association, a position he held until his death. To three great interests—his family, his church, and the Association—he gave faithful, devoted and untiring service. He served the Washington Monthly Meeting of Friends in many capacities, including treasurer, member of Ministry and Counsel and as Sunday school teacher. He also served as Chairman of the Baltimore Yearly Meeting Finance Committee and on the Foreign Mission Board of the Five Years Meeting. Florence and Vernon Brown were the parents of four sons: Omar Jesse Brown, who became a captain in the U. S. Navy Medical Corps and died in 1951, leaving two daughters; Vernon Lee Brown, who is with the Chase National Bank in New York City; Ralph Kennedy Brown, who died when he was two years old; and Evan C. Brown, who has two sons and is with the Union News Company in New Orleans, Louisiana. Florence K. Brown still resides in Washington.

BURT—Carlton M. Burt, on January 25, at his home near Mooreland, Indiana, aged seventy-five. He had served Mooreland Monthly Meeting as an elder and a trustee, was a good farmer and very much interested in a good community. Surviving are his wife, Margaret; a son, Walter, living near Mooreland; a granddaughter, Nancy Burt; and one brother, William W. Burt of Muncie, Indiana. Funeral services were conducted by Chester B. McKean of Hudson, Iowa, assisted by Alva V. Thomas, the local Friends pastor. Burial was in Beach Grove Cemetery in Muncie, Indiana.

CARTER—Sula Edgerton Carter, on Dec. 13, 1954, at Wichita, Kansas. She was born November 25, 1879 near Jonesboro, Indiana, the daughter of Jesse and Sarah Shugart Edgerton. She attended Fairmount Academy at Fairmount, Indiana, where she met Thomas J. Carter. They were married August 20, 1900. Both were birthright members of the Society of Friends. Her husband completed his medical training in 1901 and in 1904 they went to League City, in south Texas, where Dr. Carter did some of the pioneer medical work in that area. They moved to Wichita, Kansas, in 1917, where both made valuable contributions to the Friends University church and college community. Dr. Carter died in 1928. Sula Carter was for many years a member of the Ministry and Oversight body of University Meeting in Wichita. Surviving are a brother, Palmer Edgerton of Marion, Indiana; one daughter, Esther Pennington of Kansas City, Missouri; three sons, Stuart, Willard and Thomas, all of Wichita; and eight grandchildren.

Cox—John H. Cox, on January 30, at Winchester, Indiana, aged eighty-five. He was a retired railroad foreman and a member of Winchester Meeting. Survivors include four sons, Walter and Orville of Winchester, Roy of Milford, Conn., and Russell of Dayton, Ohio; two brothers, Elkanah of Oregon and Edwin

of Duluth, Minnesota. Services were in Winchester in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

COX—Lena Lockwood Cox, on December 5, 1954, at her home in Tecumseh, Michigan, aged sixty-two. She was stricken with a heart attack a year ago and continued in failing health until her death. She was a graduate of Cleveland Bible College and a recorded Friends minister. She and her husband, Carl Cox, also a minister, served as pastors of Friends Churches in Kansas, Indiana, Ohio and Michigan. She is survived by her husband, three daughters, four grandchildren and a sister. Burial was made in the family lot at Tecumseh.

CRISLER—Lillian Rice Crisler, on Jan. 22, at Muncie, Indiana. She was born May 22, 1877, on a farm adjoining that of Ira Johnson, minister and one-time superintendent of Indiana Yearly Meeting, south of Lynn, Indiana. She and her parents were members of Lynn Meeting. The family later moved to Richmond, Indiana, where she attended school and became an active member in the Eighth Street Meeting. She was united in marriage with Henry Weed of Muncie, Indiana, who preceded her in death. A daughter, Julia Merle Weed Schakle survives. On February 17, 1946, Lillian Weed and Faye Crisler were married by William J. Sayers. Their home in Muncie became a pivotal place for community and church activity. Through the years she was active in Junior Church, Christian Endeavor and choir and later in committee work and the women's society. In the last year or two she was responsible for the Home Department. Surviving are her husband; Julia Schakle of Indianapolis; a sister, Eva Goble of Indianapolis; a brother, Howard Rice of Paoli; four step-children and ten grandchildren; and an aunt, Lula Green, who made her home with her. Funeral services were held with Robert M. Jones in charge. Burial was in Beech Grove Cemetery.

FERGUSON—John Manual Ferguson, on December 15, 1954, near Central City, Nebraska, aged seventy-three. The son of Jesse J. and Mary Ann Whitened Ferguson, he was born June 5, 1861 near Syracuse, Nebraska. On April 19, 1903, he was united in marriage to Clara Stokesley. After several years farming, they moved to Central City, where they shared their home with many besides their family. John Ferguson united with Central City Monthly Meeting in 1917 and has been a faithful, useful member of the Meeting. At the time of his death he was a trustee. He was interested in community and county affairs, serving in several public offices. Surviving are his wife, Clara; son, Dale D. of Trenton, N. J.; daughter, Opal E. Knott of Council Bluffs, Iowa; five grandchildren; four brothers, Walter of Los Angeles; Ray of Crook, Colorado; Paul of Torrington, Wyoming; Carl of Lexington; two sisters, Della A. Fricke of Denver and Ethel Z. Schroeder of Syracuse. A daughter, Hazel Marguerite, died on October 5, 1954. Funeral services were held with Lindley J. Cook and the Rev. J. W. Slack officiating. A memorial fund for the new Friends Central Offices in Richmond was set up by his family. Opal Ferguson Knott worked in the central offices at one time.

COB—Edward H. Jacob, on February 1, St. Petersburg, Florida, aged eighty-eight. He was born in Limerick, Ireland, in 1871, the son of Joshua and Anna Jacob. A retired grocer and canner of mushrooms (he was the first person to can mushrooms commercially in the United States), he had been a winemaker to Florida from his home in Westchester, Pa., for thirty years. He was a member of the Society of Friends. Surviving are his wife, Caroline Jacob; sons, John D. and Edward H. Jr. Westchester, Alfred B. of Philadelphia, Phillip H. of Sebasco Estates, Maine; daughter, Mrs. Frederick Augustine Bourne; three sisters, Louisa M. Jacob, Anna G. Jacob of Westchester and Abigail Jacob of Concord, N. H.; ten grandchildren and three great grandchildren.

KELSEY—Agnes Williams Kelsey, on January 1, aged eighty-four, in a Gallop nursing home from injuries suffered in a fall in August. She was born Palmyra, Tennessee, August 4, 1870. She married Ambrose B. Kelsey, who died in 1949, on September 17, 1892 in Kansas City, Missouri. Surviving are a daughter, Ermal Kelsey of East St. Louis; Kelsey of Cleveland, Ohio; and twin sons, Homer and Howard Kelsey of Amherst, Indiana; eleven grandchildren and great-grandchildren. Funeral services were held in the Amboy Friends Church, of which she was a member, the pastor, Walter McAdams, in charge. Burial was in the Park Lawn cemetery.

McCAMISH—Cordelia McCamish, on February 4, in Winchester, Indiana, aged sixty-six. She was the daughter-in-law of W. McCamish, founder of the McCamish Co. in Winchester. She was a member of Winchester Friends Meeting. Surviving are a daughter, Janice Jering Ferre Haute; three grandchildren; and a daughter, Mrs. Burch Williams of Wilmington, Ohio. Services were held in Winchester in charge of Kenneth Pickering. Burial was in Franklin Park Cemetery.

PENCE—Glen D. Pence, on January 22, Marion, Indiana, general hospital from injuries received in an automobile accident, aged seventy-three. He was born Swayzee, Indiana, September 24, 1881, son of John S. and Mary Watson Pence. On October 15, 1904 he married Eva Baldwin of Amboy, who preceded him in death in 1953. At the time of his death he was en route home from the Institute, where he served as a member of the board of trustees. Surviving are two daughters, Melba Odle of Geville and Dortha Crawford of Swayzee; three sons, Robert of Marion, Lowell Verne of Amboy; thirteen grandchildren; three great grandchildren; two nephews and one sister. Services were held in the Amboy, Indiana, Friends Church, where he had long been a member, with the pastor, Walter McAdams, and Murray Johnson of First Church in charge, officiating. Burial was in Park Lawn Cemetery.

SOLT—Ella Goetz Solt, on January 29, Lansdowne, Pennsylvania, aged sixty-eight. She was born at Dorchester, Wisconsin, on February 27, 1893. In early life she came to Nebraska and with her minister father and family lived in several Nebraska towns. She worked for

a number of years at Central City, Nebraska. She was married to Guy Solt on June 20, 1926, at Central City. They lived for a time at Central City and later in Lansdowne, Pa. Guy Solt is with the Finance Department of the American Friends Service Committee in Philadelphia. Surviving are her husband; one son, Elton; two sisters, Elsa Oehlerking of Archer, Nebraska and Lou Traut of Harvard, Nebraska; one brother, Walter of Lincoln. Funeral services were held in Philadelphia and in Central City with Lindley J. Cook and John H. Oehlerking in charge of the latter. Interment was in the Central City cemetery.

STANLEY—William Everett Stanley, on December 3, 1954, at his home near Plainfield, Indiana, aged sixty-nine. He was a member of Plainfield Friends Meeting. He is survived by his wife, Ota; their children Kenneth, Harold, Raymond, Sarah Edith and Everett Jr., and several grandchildren and other relatives.

WORCESTER—L. Earl Worcester, on January 28, at his home in Des Moines, Iowa. He was born on July 28, 1890, the son of Eugene and May Worcester. He was a member of First Friends, where he was active as long as his health permitted.

He is survived by his wife, Nellie; his mother; one brother, Eugene; and one sister, Irene; all of Des Moines. Funeral services were in charge of Orlando Dick.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister, Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Allentown-Bethlehem-Easton, Pa.—Lehigh Valley Meeting for Worship and first day school, Sunday, 10:00 a.m., Allentown, 24th and Lehigh Parkway, Clerk, Richard W. Taylor, Northton, R.D. 4, Easton. Telephone: Easton 27117.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way, Morning Worship, 11 o'clock; Bible Study, 8:00. John Splitter, minister, 2130 Channing Way, phone RE. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5515 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone Butterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave, four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 48th Ave. and Elliot St. Church School 9:45 a.m. Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, Mrs. A. O. Conduite, 5202 Fremont St. EV 7-1472.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

Oklahoma City, Oklahoma—Meeting for worship Sunday afternoons at 4:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place, Gerald W. Dillon, Minister, Phone FI more 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave. N.E. Bible School 9:45. Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone Oxford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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